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WESTERN LUMINARY.

LEXINGTON, MAY 25, 1831.

For the Western Luminary.

Brother Skillman—In reading, a short time since Dr. Alexander's preface to "Matthew Henry's Exposition of the Old and New-Testaments," I was forcibly struck with this thought:—"It has occurred to the writer many years since, that an excellent and useful little volume of choice sayings might be collected from Henry's Commentary alone—and if any reader of this work should take the pains to make such a collection, for his own use, or that of his children, or friends, he would never have occasion to repent of his labour." Being about to commence a more regular perusal of this invaluable work, than I had previously pursued, I determined to carry out the above suggestion, and now send you a few of these selections for publication in the Luminary, if you think them worthy, as I doubt not you will, of a place in your columns

May 14, 1831. W. L. B.

MATTHEW HENRY'S SAYINGS.

Eve lays all the blame upon the Serpent. The Serpent beguiled me. Sin is a brat that nobody is willing to own—a sign that it is a scandalous thing. Those that are willing enough to take the pleasure and profit of sin—are backwarked enough to take the shame and blame of it.—Genesis 3. 11, 13.

How sad it is that the serpent's curse, should be the covetous worlding's choice, whose character it is, that they pant after the dust of the earth.—Genesis 3. 14.

See how wicked men often get the start of God's people and outgo them in outward prosperity. Cain and his cursed race dwelt in a city—while Adam and his blessed family dwelt in tents.—Gen. 4. 17.

Those that depart from God cannot find rest any where else. When Cain went out from the presence of the Lord, he never rested afterwards. Those, that shut themselves out of Heaven abandon themselves to a perpetual trembling.—Gen. 4. 16. God has wise and holy ends in protecting and prolonging the lives even of very wicked men. God deals with some according to that prayer, Psalms 59. 11. *Slay them not* lest my people forget—scatter them by thy power. Had Cain been slain immediately, he had been forgotten, (Ecc. 8. 10.) but now he lives, a more fearful and lasting monument of God's justice; hanged in chains as it were.—Gen. 4. 15.

It is a common thing for fierce and bloody men to glory in their shame, as if it were both their safety and their honor, that they care not how many lives are sacrificed to their resentments, nor how much they are hated, provided they may be feared.—Gen. 4. 23.

The worse others are, the better we should be, and the more zealous.—Gen. 4. 26.

The time of God's patience and forbearance towards provoking sinners is sometimes long, but always limited; reprieves are not pardons, though God bear a great while, he will not bear always.—Gen. 6. 3. Those who have so much power over others as to be able to oppress them have seldom so much power over themselves as not to oppress them: great might is a very great snare to many.—4. The wickedness of a people is great indeed, when the most notorious sinners are men of renown among them.—4.

None but a downright honest man can find favor with God. He has sometimes chosen the *foolish* things of the world, but he never chose the *knavish* things of it.—8. That which crowns Noah's character is, that thus he was, and thus he did, in *his* generation, in that corrupt, degenerate age in which his lot was cast. It is easy to be religious, when religion is fashionable. But it is an evidence of strong faith and resolution to swim against a stream to heaven, and to appear for God when no one else appears for him. So Noah did, and it is upon record to his immortal honor.—9. Singular piety shall be recompensed with distinguishing salvations, which are in a special manner obliging. This will add much to the happiness of glorified saints, that they shall be saved when the greatest part of the world is left to perish.—14.

The waters which break down every thing else, bear up the ark. That which to unbelievers is a savour of death unto death, is to the faithful a savour of life unto life. The more the waters increased the higher the ark was lifted up toward Heaven. Thus sanctified afflictions are spiritual promotions, and as troubles abound consolations much more abound.—Gen. 7. 17, 18.

When families have been long continued together and no breaches made upon them, it must be looked upon as a distinguishing favour and attributed to the Lord's mercies.—Gen. 8. 18.

Those that have received mercy of God, should be forward in returning thanks, and do it not of constraint but willingly. God is well pleased with free will offerings and praises that wait for him. Noah was now turned out into a cold and desolate world, where one would have thought his first care would have been to build a house for himself; but behold, he begins with an altar for God. God that is the first, must be first served; and he begins well, that begins with God.—Gen. 8. 20.

Though Noah was a great man, and a good man, an old man, and a rich man, and a man greatly favoured by Heaven, and honoured on earth, yet he would not live an idle life, nor think the husbandman's calling below him.—Genesis 9. 20. It is common for those who walk in false ways themselves, to rejoice at the false steps which they sometimes see others make.—22. There is a mantle of love to be thrown over the faults of all; besides that there is a mantle of reverence to be thrown over the faults of parents and other superiors.—23. The glory of all that is at any time well done by ourselves or others, must be humbly and thankfully transmitted to God, who works all our good works in us and for us. When we sea men's good works, we should glorify not them, but *our Father*.—26. Noah lived to see two worlds, but being an heir of the righteousness which is by faith, when he died, he went to see a better than either.—29.

A family of saints is more truly honorable than a family of nobles. Goodness is true greatness.—Gen. 10. 21.

Those are brethren in the best manner who are so by grace, and that meet in the covenant of God, and in the communion of saints. God in dispensing his grace does not go by senority, but the younger sometimes get the start of the elder in coming into the church. So the last shall be first, &c.—21.

(*To be Continued.*)

[From the Presbyterian.]

HISTORY OF THE PRESBYTERY OF PHILADELPHIA,

From its origin, A. D. 1706, *to A. D.* 1831.

No. II.

The first churches established under Presbyterian organization in this country, were located in Delaware, Maryland, Pennsylvania, and West Jersey. The reason of this fact is to be found in the free toleration of religious peculiarities, granted by the original proprietors of those provinces. The following may be considered as an agreeable specimen of the temper which characterized the laws of these provinces on the subject of religion. It is an enactment in relation to Pennsylvania, and is in these words; "That all persons living in this Province, who confess and acknowledge one Almighty and Eternal God to be the creator, upholder, and ruler of the world, and that hold themselves obliged in conscience to live peaceably and justly in civil society, shall in no ways be molested or prejudiced for their religious persuasion or practice, in matters of faith and worship; nor shall they be *compelled* at any time to frequent or maintain any religious worship, place or ministry whatever."

The mildness of this provision is strongly contrasted with an ordinance passed in Virginia (which was principally settled by Episcopalians,) by which every person was required to "go to church on Sundays and Holy days, or lye neck and heels that night and be a slave to the Colony the following week." (Stith's History.) The recognition of religious liberty, by the governments of the provinces before enumerated, must have been peculiarly attractive to those who had recently experienced the horrors of intolerance, and strongly inclined them to select these provinces for their permanent residence. In tracing the history of the first societies which where established for religions worship by these emigrants, in a new country and at a period so remote, there is as might have been expected, much difficulty, in ascertaining the precise dates of their organization, and the exact circumstances under which they were founded. In the more ancient churches, with one or two exceptions, Sessional Records were not kept, or have perished in the lapse of time, and the deficiency, occasioned by this circumstance, cannot be supplied, by a resort to the records of Presbytery, which, in addition to chums produced by the loss of minutes, seldom furnish a full and intelligible history of events. Few of the earliest churches, which were subsequently under control of Presbytery, were strictly Presbyterian in their origin. In most instances, the sparseness of population, or the poverty of the people, induced persons of different persuasions to unite their strength and congregate without any reference to particular organization; and as they were singly unable to support the ministry to which they were respectly attached, their worship was conducted, either by lay readers, or itinerant clergymen, on their occasional visits. Their organization and formal union with any ecclesiastical denomination, were subsequent measures. Philadelphia claims the honour of receiving into her bosom the first regularly constituted Presbyterian Church in the United States. This claim has been subject to some suspicion, but no direct proof has yet been adduced to invalidate it. In the year 1698 certain persons of the Presbyterian, Congregational and Baptist persuasions united for the purpose of religious worship, and occupied a large frame warehouse, which had been erected by the "Barbadoes Trading Company," and was situated on the North West corner of Chesnut and Second streets. The clergyman who officiated for them from the commencement, was the Rev. John Watts of the Baptist denomination. Soon after the Presbyterians and Congregationalists finding themselves sufficiently numerons, invited the services of the Rev. Jedediah Andrews, a graduate of Harvard College, who accepted the appointment. This circumstance soon engendered strife between the Presbyterians and baptists which issued in the expulsion of the latter from the house of worship. Morgan Edwards in his history of the Baptists attributes blame to the Presbyterians in this proceeding, and perhaps with justice. In a letter attributed to Mr. Andrews about this date, he says, "though we have got the Anabaptists out of the house, yet our continuance there is uncertain, wherefore we must think of building, notwithstanding our poverty and the smallness of our number." Accordingly in the year 1704 the congregation procured a lot on the South side of Market street between Second and Third streets, and erected a wooden building, which was the *First* and for many years the only Presbyterian church in the city. This church was for many years familiarly designated as the "Old Buttonwood," from trees of that name growing near it.

When the number of ministers, who harmonized in their views of doctrine and government, had sufficiently increased, they constituted themselves into a Presbytery, for the purposes of mutual counsel in the government of the church, and the diffusion of the gospel. This event, as it appears from the old records, took place in the year 1706; and the number of ministers constituting the Prespytery, at the period of its organization, amounted in all only to *seven*. It was entitled the Presbytery of Philadelphia, and may be considered the nucleus of Presbyterianism in this country—the first judicatory of that church which is now so widely extended.

THE THEATRE, CIRCUS, AND HORSE-RACE.

EIGHT GOOD REASONS FOR NOT GOING TO THEM.

1. *Because I should get no good there.*

I never could find that any body grew wiser or better by going to a Play, or Race, but I am sure and certain many have become worse—worse husbands, worse wives, worse children, and worse servants. *What hurts others would hurt me.* If I wilfully run into danger, how can I expect to be heard, when I pray "Lead us not into temptation, but deliver us from evil." Luke xi, 24. "A wise man feareth, and departeth from evil." Prov. xiv, 16.

2. *Because I can employ my time better.*

Life is uncertain. Time is short. I value my time too much to squander it away. Some people talk of killing time, but for my part, in attending to my work, instructing my children, visiting a sick neighbour, reading, and other useful employments, I find enough to do, without running to the Play-house, Circus, or Races. Besides, a day will come, when every moment must be accounted for at the tribunal of Almighty God. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time." Eph. v. 15, 16.

3. *Because it is throwing my money away.*

It is no easy matter, in *these* times, to maintain a family in credit; and should I have a little money to spare, I had rather help my poor neighbours with it, than spend it at such places. Besides, I am told in the Bible, that we are to act as "*good stewards* of the manifold grace of God." 1 Peter iv, 10.

4. *Because I wish not to be seen in bad company.*

It is notorious, that the Theatre is a favorite place of meeting for the profligate and abandoned of both sexes, and the same may be said of the Horse-race and Circus. That very different and better people sometimes go, cannot be denied—I am sorry for it. The worst, however, are sure to go, and I will not keep such company, if I can help it. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. iv, 14, 15.

5. *Because I will not encourage Idleness, Cruelty and Vice.*

I want to see every one usefully employed. But what good is there in a Company of Players and other loose and bad characters going about the country, cutting capers, mimicking various characters, exhibiting buffoonery, retailing low jokes, making impure allusions, using obscene language, and profaning the sacred name of God? Or what *real* pleasure can there be in hearing the hubbub, and witnessing the foolish sports, and tricks, and indecencies, which are sure to abound, and which have proved the ruin, especially the young? If I countenances these practices, I share their guilt. "He that biddeth him God speed is partaker of his evil deeds." John ii, 11.

6 *Because I should set a bad Example.*

My children and servants would want to go too: my conduct would probably also influence some of my neighbors. In this way, I should not only be wasting my time and money, but tempting others to waste theirs. If I do not set so good an example as I could wish, I will try not to set a bad one. "Choose you this day, whom you will serve; but as for me and my house, we will serve the Lord." Josh. xxiv. 15.

7. *Because God has forbidden it.*

Turn to your Bible my friend, (and nobody need be without one in these days,) and you will see that what I say is true.—You will read there—"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Ps. i, 1. "Let no corrupt communication proceed out of your mouth; neither filthiness, nor foolish talking, nor jesting."—Eph. iv, 29, 5, 4. "Evil communications corrupt good manners." 1 Cor. xv. 33. "Abstain from all appearance of evil." 1 Thess. v, 22. "Be not conformed to this world." Romans xii, 2. "For every *idle* word that men speak, they shall give an account thereof in the day of judgment. Matt. ii, 36. "If sinners entice thee, consent thou not." Prov. i, 10.

8. *Because I must soon die.*

The late Rev. Mr. Hervey once met with a lady in a stage coach, who was speaking much in praise of the Theatre. Among other things, she said, there was a pleasure in thinking on the Play, *before she went*, the pleasure she enjoyed *when there*, and the pleasure of *reflecting upon it* when in her bed at night. When she had done, Mr. Hervey, in a very mild way, said, there was *one pleasure more* which she had forgotten to mention. She replied "What can that be? sure I have included every thing, in considering the enjoyment beforehand, at the time, and afterwards." To which Mr. Hervey, in a manner peculiar to himself, answered, "Madam, the pleasure it will give you on your *Death-Bed*." She was struck with great surprise, the stroke went to her very heart, and she seemed during the rest of the journey, quite occupied in thinking of it; and the consequence of this well-timed remark was, she never went any more to the Play-house, but followed those pleasures which would afford her true satisfaction on her *Death-Bed*.

"A word spoken in due season, how good it is." Prov. xv. 23.

"So teach us to number our days, that we may apply our hearts unto wisdom." Ps. xc, 12.

"It is appointed unto men once to die, but after this the judgment." Heb. ix, 27.

"God so loved the world that he gave his only begotten Son, that whosoever believhet in him should not perish, but have everlasting life." John iii, 16.

"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix, 1.

"The grace of God, that bringeth Salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus ii, 11, 12. *By the Am. Tract Society.*

"WE WOULD SEE JESUS."

John xii. 21.

I would see Jesus in *prosperity*, that her fascinating light may not lead me to a dreadful precipice; but that his good spirit may whisper to my heart the noble inducements christians have to devise liberal things; that I might ever be saying, "What am I, O Lord; that thou shouldest put it into my heart to do these things, when the earth is thine and the fulness thereof? It is but thine own that I return unto thee."

I would see Jesus in *adversity*, because he is a friend born for such a state; because when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and on earth, and can easily arrange future events so as to throw lustre on the darkest circumstances.

I would see Jesus in *health*, that I might turn at his gentlest reproof; that I might not be full and forget God, but be devoted, body as well as soul, to his praise.

I would see Jesus in *sickness*, because he healeth all my diseases; he alone dispenses the balm of Gilead, he alone the physician there.

I would see Jesus in *ordinances*; for what are ordinances, destitute of him? As the body without the spirit is, so are ordinances without Christ. He shows himself through the lattices, he appears in his beauty, he is as the dew unto Isreal, as the shadow of a great rock in a weary land; his people sit under its shade with great delight: his fruit is pleasent to their taste. They say continually in ordinances, "Make haste, O my beloved, be thou like a young hart on the mountains."

I would see Jesus in *social intercourse*. For what are all the charms of friendship? What the refinements of taste? What the pleasures of conversation? Are they not all unsatisfying, and delusive, unless sanctified by the grace of our Redeemer?

I would see Jesus in *my own heart*, as Lord of its affections, of its purposes, of its pleasures, as the grand mover of its hopes and fears, the Author of its existence and happiness.

I would see Jesus in *death*, as the Sun of Righteousness, whose beams in the darkest moment can spread light and healing. I would listen to his voice, saying, "To him that overcometh will I give to eat of the tree of life." "Fear not, I have the keys of hell, and of death." Arise, O thou wearied follower of thy crucified Lord, and enter into thy rest.

I would see Jesus in *glory*, for what is heaven itself without him? But when we shall see him as he is, *then shall we be like him*, and be for ever happy in his presence. —*Lond. Mag.*

DANGERS OF AWAKENED SINNERS.

[From Robert Hall's Works.]

"In the pursuit of eternal good, the heart is extremely inconstant and irresolute; easily prevailed on, when the peace it is in quest of is delayed, to desist from further seeking.—During the first serious impressions, the light which unveils futurity, often shines with too feeble a ray to produce that perfect and plenary conviction which permits the mind no longer to vascillate; and the fascination of sensible objects eclipses the powers of the world to come. Nor is there less to be apprehended from another quarter. The conscience, roused to a just sense of the danger to which the sinner is exposed by his violation of the laws of God, is apt to derive consolation from this very uneasiness; by which means it is possible that the alarm, which is chiefly valuable on account of its tendency to produce a consent to the overtures of the gospel, may ultimately lull the mind into a deceitful repose. The number, we fear, is not small, of those who, though they have never experienced a saving change, are yet under no apprehensions respecting their state, merely because they can remember the time when they felt poignant convictions. Mistaking what are usually the preliminary steps to conversation, for conversation itself, they deduce from their former apprehensions an antidote against present fears; and from past prognostics of of danger, an omen of their future safety. With persons of this description the flashes of a superficial joy, arising from a presumption of being already pardoned, accompanied with some slight and transient relishes of the word of God, are substituted for that new birth and that lively trust in the Redeemer, to which the promise of salvation inseparably belongs. Such were those who received the seed into stony ground, and who having heard the word of God, *anon with joy received it, but having no depth of earth, it soon withered away.* —Others endeavor to soothe the anguish of their minds by a punctual performance of certain religious exercises, and a partial reformation of conduct; in consequence of which they sink into mere formalists; and confounding the instruments of religion with the end, their apparent melioration of character diverts their attention from their real wants, and, by making them insensible of the extent of their malady, obstructs their cure.—Instead of imploring the assistance of the great Physician, and implicitly complying with his prescriptions, they have recourse to palliatives, which assauge the anguish and the smart, without reaching the seat or touching the core of the disorder."

THE GOSPEL CAN REACH THE AGED INDIAN.

The red man of three score years and ten, with all his darkness, ignorance and prejudice, is capable of being made wise unto salvation. And God has given a display of his sovereign power and goodness, in calling many of this description, (if not in this, he has in the Choctaw Nation,) into the kingdom of his dear Son. We have in this church, several aged females, who cannot be much short of three score years. Our former neglect is often a source of painful reflection to me. Oh how much good we might have done! How many souls might have been saved, if we had used the means which God has appointed.—*Charleston Observer.*

Religious Changelings.—There are some who are fickle and constantly changing their opinions. They are, as the apostle says, "carried about with divers and strange doctrines." These you will do well to avoid; for, properly speaking, they have no sentiments of their own. They are, like light ships, carried hither and thither by the wind. They are first in this course then in that. Sometimes seemingly pursuing one port; then by a contrary wind, aiming at another; and it is well if at last they are not dashed to pieces and totally ruined. Indeed, as you advance, you will meet with the melancholy spectacle of many shipwrecked professors, who, fond of novelty, and attempting to sail round the world of opinion without a compass, have fallen a victim to their temerity, and been brought to a sad and fatal end! —*Buck.*

NEW YORK ANNIVERSARIES.

ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

The Society met on Thursday morning in the Society's room. Col. Richard Varick took the chair at half past 9 A. M. supported by Gen. Stephen Van Rensselaer, Col. Troop, Hon. Samuel Bayard, Justice Thompson, and John Bolton, Esq. Vice Presidents.

Rev. Dr. Codman, of Massachusetts read the 40th chapter of Isaiah.

The procession then was formed, and the Society moved to the Middle Dutch Church. Precisely at ten o'clock, the President called the meeting to order.

Rev. Dr. Lyell, of the Episcopal Church, read the 61st chapter of Isaiah.

The President addressed the meeting and ably vindicated the doings of the Board of Managers.

Mr. Brigham, one of the Secretaries, mentioned the names of those Vice-Presidents, who had sent in apologies for non-attendance.

Mr. Adams, the Treasurer, read his Annual Report.

On motion made by Hon. Smith Thompson, of the Supreme Court of U. S. and seconded by Hon. A. Bruyn Hasbrouck, of Kingston, Ulster County,

Resolved, That the Report, an abstract of which has now been read, be printed and circulated under the direction of the managers.

On motion made by the Rev. Mr. Choules, of Philadelphia, and seconded by the Rev. D. McAuley, of Philadelphia,

Resolved, That while a delay of funds and the severity of the past winter, have prevented the full redemption of the pledge to supply the United States with Bibles in two years, there is still occasion for unfeigned gratitude to God that so much has been done towards the accomplishment of this enterprise, and also encouragement to expect that with the continued exertions of auxiliaries and friends, the entire supply contemplated may soon be effected.

On motion of his excellency, Governor Vroom of New Jersey, and seconded by President Carnahan of Nassau Hall,

Resolved, That the rapid growth of our population, both from natural increase and foreign emigration, demands of auxiliary societies and all benevolent citizens their *unremitted* exertions, in circulating the Sacred Scriptures.

On motion made by Rev. C. P. M'Ilvaine of Brooklyn, (L. I.) and seconded by Rev. Mr. Van Vleck of the United Brethren,

Resolved, That the members of this society view with great satisfaction the efforts of the present day to imbue the minds of the young with the knowledge of the Scriptures, and would encourage the noble practice adopted by some auxiliaries of furnishing a New Testament to each Sunday School scholar within their respective limits.

On motion made by Professor Perdicari, (a Greek,) and seconded by Dr. Cox,

Resolved, That the civil commotions which are now witnessed in different parts of the earth, indicate to this society, that the great Author of the Bible is rapidly preparing the way for the dissemination of His Word throughout the world,

The Hon. A. B. Hasbrouck, the Rev. Mr. Choules, the Rev. Dr. McAuley, His Excellency Governor Vroom, the Rev. Mr. McIlvaine, Professor Perdicari, and the Rev. Dr. Cox, delivered suitable addresses in support of their respective motions. Such of the addresses as we can obtain, we shall lay before our readers in our future numbers.

The Society adjourned.

AMERICAN BIBLE SOCIETY.

Abstract of the Fifteenth Report read at the Annual Meeting on Thursday, May 12, 1831.

Since the last anniversary one of the Vice Presidents, the Hon. Andrew Kirkpatrick of New Jersey, and late Chief Justice of that state, has deceased. One of the Managers also has died, John Watts, M. D. of New York, President of the College of Physicians.

Auxiliary Societies.—During the year, 97 new auxiliaries have been formed, an increase unusually large, and most of them formed in the newly settled parts of the country, where they were much needed. The whole number of auxiliaries at this time is 756, scattered throughout every state and territory in the Union.

Receipts.—The Receipts of the year, leaving out the sum borrowed at Bank, amounts to $125,316 79. Of this sum, $50,142 50 were in payment for books; $2,716 from legacies; $10,863 34 as ordinary donations; $52,370 40 towards the general supply; and the remainder from miscellaneous sources.

There has been borrowed, and is now due to different banks, the sum of $34,190. This sum is greater by $13,390 than that due to the banks at the last anniversary, although it was then hoped that this class of debts would be greatly reduced in the course of the year.

As the society is not an incorporated institution, these sums have all been borrowed on private responsibility. They were borrowed in order to help on the work of general supply, and with the continual hope and expectation that pledges to the society, would soon be redeemed, and debts paid, so that these Bank claims could be cancelled.

Many of the auxiliaries which had pledged assistance towards the general supply, have nobly redeemed their pledges; others have redeemed them in part; others have as yet rendered little assistance. The managers cannot but express their ardent desire that all pledges made may be redeemed, so that the work of general supply may be soon completed, and the debts of the society paid.

Books issued.—The books issued in the course of the year have been 242,183. This number, though exceeding but little in the aggregate the issues of the preceding year, contains a much greater quantity of *entire* Bibles. The number of Bibles issued the past year is 17,972, an increase in this class of issues over those of the preceding year of 41,618 copies.—*N. Y. Christian Intelligencer.*

AMERICAN TRACT SOCIETY.

The Sixth Annual Meeting of the American Tract Society was held in the Middle Dutch church, New-York, on Wednesday May 11, at 10 o'clock, A. M. the President of the society, S. V. S. WILDER, Esq. in the chair, supported by Col. Richard Varick, and the Hon. Stephen Van Rensselaer, Vice President.

The meeting was opened with prayer by the Rev. John Gosman, of the Reformed Dutch church, Kingston, N. Y. The President delivered an appropriate Introductory Address; after which the treasurer, Mr. MOSES ALLEN, read the report of the Committee who audited his accounts; and the Annual Report was read by Mr. WILLIAM A. HALLOCK, Corresponding Secretary. The following resolutions were then presented and unanimously adopted: viz.

On motion of the Rev. Theophilus Packard, D. D. of the Congregational Church, Shelburne, Mass. seconded by Rev. D. Dunbar, of the Baptist church, New-York,

Resolved, That the report now read be adopted and published under the direction of the Executive Committee.

On motion of the Rev. Jacob Van Vechten, of the Reformed Dutch church, Schenectady, seconded by the Rev. N. B. Crocker, D. D. of the Episcopal church, Providence, R. I.,

Resolved, That the display of the power and grace of God to the conviction and conversion of sinners through the instrumentality of Tracts should excite the liveliest emotions of gratitude in every heart, and give a new impulse to future efforts.

On motion of the Rev. John Reynolds, of the Protestant Episcopal church, Harrisburg, Pa. seconded by the Rev. Lewis Mayer, D. D. Professor, Theological Seminary, German Reformed church, York, Pa.

Resolved, That the evidence contained in the Annual Report, that not more than one-fourth part of the population in the Great Valley of the Mississippi have yet been supplied by this society with so much as one tract to a family, calls for redoubled efforts in behalf of that portion of our beloved country.

On motion of Rev. D. C. Lansing, D. D. of the Presbyterian church, Utica, seconded by Gen. William Williams, of Stonington Conn.,

Resolved, That the spiritual wants of millions of our population; and the blessing of God which has so signally attended the monthly distribution of tracts, demand persevering and prayerful efforts to extend this system to every family in our country willing to receive them.

On motion of the Rev. James Milnor, D. D. of the Episcopal church, seconded by the Rev. John Daniel Andrews, Bishop of the Moravian church, Bethlehem, Pa.,

Resolved, That on a review of the whole operations of the society during the past year and the Divine favor with which they have been attended, there is no reason for discouragement, but on the contrary the society perceive abundant cause for a grateful continuance and more zealous prosecution of their labor during the ensuing year.

On motion of the Rev. John Breckinridge, of the Presbyterian Church Baltimore, seconded by the Rev. Thomas M'Auley, D. D. of the Presbyterian church, Philadelphia,

Resolved, That this Society should embrace in its operations the spiritual interests of their unenlightened fellow men in distant lands, and with reference to this object they will endeavor, by the Divine blessing, to supply evangelical American missionaries in foreign countries with as many approved tracts, or the means of procuring them, as shall in the opinion of the Executive Committee be needed in the prosecution of their labors.

On motion of the Rev. Robert Baird, General Agent of the American Sunday School Union, the officers for the ensuing year were elected; and the exercises were closed by singing the Christian Doxology.

The meeting was addressed by the Rev. Messrs. Dunbar, Van Vechten, Reynolds, and Breckenridge; Gen. Williams; and the Rev. Drs. Mayer, Lansing, Milnor, and McAuley. —*N. Y. Obs.*

It appeared from the Report, that during the past year there had been printed by the Society, 68,786,000 pages of Tracts, and put in circulation 68,522 704. Whole number since the formation of the Society, 254,479,926. The number of distinct publications on its list, is 571. Receipts during the year $42,922 59. Expenditures the same. This Society has no permanent funds, and in our opinion is better without them than with them. Its whole number of branches and auxiliaries is 908; of which 94 have been added during the year. The speakers were of six different denominations, viz. Messrs. Dunbar and Milnor of this city, Van Vechten of Schenectady, Reynolds of Harrisburgh, Pa. Breckenridge of Baltimore, Lansing of Utica, Mayer of York, Pa., McAuley of Philadelphia, and (Gen.) Williams of Stonington, Conn. The exercises of the occasion were highly gratifying to a numerous audience, and we believe we may say, left an increasing impression of the value of the institution upon the minds of all present.—*Jour. of Com.*

HOME MISSIONARY SOCIETY.

The annual meeting was held on Wednesday evening, in the Murray street Church. From the Report it appeared that within the past year, 463 ministers and missionaries had been employed by the Society, in 21 States and Territories, and 577 congregations aided. The whole amount of service rendered, would be equal to 293 years of an individual. There have been admitted, by profession, to churches assisted by the Society, during the year, 2532 members. Number of Sabbath Schools in the Congregations, about 500; Bible Classes, 200. Receipts during the year, $48, 24, being an increase of $5,778 over those of the previous year. Expenditures, $47,247.

Speakers on the occasion, Benjamin F. Butler, Esq. of Albany, Rev. Messrs. Tucker of Troy, Carroll of Brooklyn, Theron Baldwin of Illinois, and Lansing of Utica.—*Ib.*

SUNDAY SCHOOL UNION.

The different schools connected with the New York Sunday School Union, amounting to some thousands, convened on the Park, on Tuesday afternoon, agreeably to appointment, accompanied by their respective superintendents and teachers. We could not help contrasting their neat and tidy appearance, (to use no stronger epithet) with some groups of ragged, dirty children who were playing marbles within the same enclosure, and seemed to take no notice of what was passing around them. These last, we presume never attended a Sunday School.

In the evening the Society held its 15th anniversary at the Middle Dutch Church,—Rev. Dr. Milnor presiding. Prayer having been offered by Rev. Mr. M'Carthy, the Reports were read by Erastus Ellsworth and Horace Holden, Esquires, respectively, from which it appeared there are now in operation in the city, connected with this Union, 58 schools, containing 11,273 scholars, and instructed by 1,735 superintendents and teachers. Of the teachers 233, and 222 of the scholars, have made a profession of religion since the last annual Report. The whole number of teachers who are professors of religion is 1260, and of scholars 247. There are 49 Libraries, containing 15,162 volumes.—*Ib.*

JEWS IN CHINA.

The following account of Jews established in China, is taken from "A General Description of China, containing the topography of the fifteen provinces, &c. &c." by the Abbe Grosier, vol. ii. ch. vii. p. 259.

A Jewish colony appeared in China under the Dynasty of Han, who began to reign in the 206th year before Christ. It was reduced to seven families, when F. Cozani, a Jesuit Missionary, visited it; which families were established at Cai-fong, the capital of the Province of Honan. They had a synagogue; in which were thirteen tabernacles, placed upon tables, each surrounded by small curtains. The sacred Kim of Moses (the Pentateuch) was shut up in each of these tabernacles, twelve of which represented the twelve tribes of Israel: the thirteenth, Moses. The books were written in a neat, distinct hand, on long pieces of parchment, and folded on rollers. In the middle of the synagogue stands the chair of Moses, in which every Saturday, and on days of great solemnity, they place the Pentateuch, and read some portions of it.

They were in possession of some books of the Old Testament, other than the Pentateuch; of some of them they had no knowledge; others they had lost in an inundation which happened October 29, 1642.

These Jews preserve circumcision, and several other ceremonies mentioned in the Old Testament, such as the paschal lamb, the feast of unleavened bread, the Sabbath, &c.

These seven Jewish families intermarry, and never mix with their neighbors. They also abstain from blood. They say their ancestors came from the west, from the kingdom of Judah, which Joshua conquered after they left Egypt and had crossed the Red Sea, and traversed the desert; and that the number of the Jews who left Egypt was 600,000. They neither kindle fire, nor cook any victuals, on Saturday; but prepare on Friday, whatever may be necessary for the following day. They read the Bible with a veil over their faces, in remembrance of Moses.

From the Oswego Free Press.

APPEAL TO THE WORLD.

"Give us this day our daily bread."

The Oswego County, (New York,) Sunday School Teachers Association, have adopted the "VERSE SYSTEM." The "*Verse System*" contemplates as its object, that every individual in the community shall commit to memory ONE VERSE per day of the sacred scriptures, and all the same verse, and that the seven verses of the week shall constitute the lesson for every Sabbath School.

The "Verse System" presents the following advantages:

1st. It ensures the daily perusal of the scriptures. It does more than this. One verse of the sword of the spirit is each day *fixed* on the memory and becomes the subject of thought. A regular diurnal visit to the Bible, induces a more thorough and habitual study of its contents.

2d. It requires but a moment of time, and in most instances need not employ exclusively *one minute*. Let a child read or repeat the verse at the breakfast table, and the whole family will have committed it.

3d. All learn the *same* verse. Thus the same truth is bearing upon the minds of the community at the same time, and becomes the subject of conversation and discussion as well as meditation. Let each person who adopts this plan, commence with the verse appointed for the day on which he begins. The verse can at any time be ascertained. Thus, the 17th day of January, 1831, commenced the eleventh chapter of John, and the verse for the 1st day of January, 1832, will be the fifth verse of the twentieth chapter of John. The correspondence of the verse to the day is an indispensable feature of the system, and the one which ensures its perpetuity. Let this correspondence be broken—let another portion of scripture be at any time substituted and the beauty of the verse system is marred —its strength is weakened—it is destroyed.

4th. The "Verse System" is a desideratum in Sunday School instruction—1st. Because, teachers *commit* the lesson. To be useful, a Sunday School must be interesting—to render it so, *teachers must learn* the lesson. We believe there has been a very general fault among teachers in this respect. The "Verse System" effectually cures this fault. 2d. Children committ the verse a day with ease and pleasure. 3d. Parents commit the lesson, and consequently become more deeply interested in the School. In families which learn the verse, children, who cannot read, learn it by the ear.

5th. The "Verse System" is practicable. We believe it can be extensively introduced in any community. We have proved that it can be in one. To effect and facilitate this object we APPEAL,

1st. To Sabbath School Teachers.—We speak with confidence to them. We tell them we have tried this system. First adopt the verse per day in your school—then furnish each of your children with a paper bearing the motto, "Give us this day our daily bread," and a concise agreement to learn the verse per day, and let them respectfully request their parents and companions and friends to subscribe it, and you will soon see that scarce an effort is necessary to engage multitudes in this systematic study of the word of God. To those who are deprived of the benefits of ordinary Sunday School instruction, the "Verse System" opens a Sabbath School in every family.

2d. We appeal to ministers of the Gospel. We request their candid examination of the "Verse system," and if such examination should result in a conviction of its excellence, we respectfully solicit their co-operation in the effort to produce its general adoption. The lesson is made by some ministers the subject of a weekly lecture.

3d. We appeal to the editors of papers.—The directors of this association have passed the following resolutions:—

"*Resolved*, That the editors of all religious papers in the United States, be requested to publish weekly—one week in advance—the lesson of seven verses, each verse being designated by the day of the week and month in which it is to be learned.

"*Resolved*, That a like request be made of the editors of all other papers who may be willing to comply therewith."

In relation these resolutions, we remark that the publishers of all the papers in our own county have cheerfully consented to give the lesson a place in their columns. They could do nothing more acceptable to their readers; it can occupy an appropriate corner of the sheet, and by rendering each paper a regular vehicle of scripture truth, furnish a strong additional inducement to its perusal. We are encouraged to make this large request of the publishers of papers, because the "Verse System" has been already kindly and favorably noticed by several of them, and because also, we know of no other way in which it can be diffused throughout the land with so much facility. We leave the proposal on your consciences with the further request that as many as comply therewith will publish this appeal and send one number of their respective papers to the Secretary of this association, at Oswego, Oswego Co. N. Y.

4th. We respectfully submit the "Verse System" to the consideration of the Directors of the American Sunday School Union, and of all the other Sunday School Societies in the United States—to all persons engaged in the instruction of youth—the Faculties of our colleges—and the teachers of Academies —select, common and Infant Schools.

Finally, we throw the "*Verse System*" before the Christian World, trusting that its simplicity and intrinsic excellence will commend it to the judgment of every individual, praying that God will give it favor in the eyes of all who love his word, and that he would make it the messenger of salvation to multitudes of dying men, for his own name's sake.

JOSEPH TURNER, *Pres't.*
ISAAC STONE, *V. Pres't.*
LEWIS KELLOGG, *Treas.*
EDWIN W. CLARKE, *Sec.*
JASON LOTHROP, JAMES THOMPSON, SAMUEL HAWLEY, EDWARD GRIFFING, JOSIAH T. MARSHALL. } *Directors of the Oswego County Sabbath S. Teachers' Association.*

Oswego, March 28, 1831.

It is said that in London and other large trans-Atlantic cities, there are men who make it a business to train thieves. The novices commence by petty thieving; rise gradually in their occupation, until, by a long course of adroitness and success, they are ushered forth accomplished pickpockets and highwaymen. Thus it is with the drunkard: He begins by taking "a little" on special occasions, and ends in poverty, misery and disgrace, a life which, had it not been for the little he indulged in, might have been ended in honor, happiness and wealth.—*Temp. Adv.*

COMMUNICATIONS.

For the Western Luminary.

AMERICAN EDUCATION SOCIETY.

MR. EDITOR:

It may be gratifying to your readers to know the results of my agency in the State of Kentucky. But before proceeding to give an account of that agency, it is due to the friends of enlightened ministry, on whom I called, and also to myself, to state that there were many things that had an influence on the amount subscribed. Agents of the Bible and Sabbath School Societies, and also of the Kentucky Education Society, had recently passed through that part of the state; and the people felt that their funds for benevolent purposes were nearly exhausted. So the strength of their attachment to the cause of ministerial education cannot be measured by the amount of funds subscribed. And though this is not large, yet it is very respectable—and it is confidently believed that things are now so shaped as will secure, and that soon, the adoption of more efficient, systematic, and successful measures to educate ministers in and for the State of Kentucky.

The whole amount subscribed yearly, for seven years, including donations, is $531 82, of which $147 82 were paid, and all the rest becomes due before the last of next month.

The following table will show the sum raised in each place. The first line represents the yearly subscription, and the second line the donation subscriptions.

	Ann.	*Dona.*
Versailles, Gent.	$75 00	$0 94
Woodford Co., Mr. J. R. Alexander,	15 00	
do. Mrs M. A. F. Alexander,		10 00
Frankfort, Dr. L. Munsell,	5 00	
do. Ladies,		16 01
Lexington, 2nd church,		42 50
Mt. Pleasant, Harrison Co., Gent. and Ladies,	84 00	
Cynthiana, do. do.	6 00	2 00
Millersburg, Bourbon Co. do.	18 50	12½
Four Ladies in Mason Co.	4 00	
Hopewell and Mt. Horeb, Bourbon Co. Ladies,	60 00	
Springfield, Bath Co, Gent. & Ladies,	65 00	4 00
Nicholasville & Clear Creek, Jessamine Co. Gent. and Ladies.	45 75	
Walnut Hill, Fayette Co., Ladies,	73 00	

The ladies in Hopewell and Mt. Horeb—the churches of Nicholasville & Clear Creek, and of Springfield, will, without doubt, raise their several subscriptions to $75, the requisite sum to constitute a scholarship.

It is to be hoped, Mr. Editor, that the churches in Kentucky, will remember the object of their benefaction daily, at the throne of grace;—that they will "pray the Lord of the harvest that he will send forth laborers into his harvest."

I wish also to state, for the information of any young men in Kentucky, who intend to apply to the American Education Society for aid, that the quarterly meetings of the Western Agency of the Am. Ed. Society are held four weeks previous to the second Wednesdays in June, April, and October. At these meetings applications are received and appropriations made.

ANSEL R. CLARK,
Agent of the Am. Ed. Soc.

CINCINNATI, May 7, 1831.

For the Western Luminary.

SUNDAY SCHOOL SOCIETY.

LOUISVILLE, MAY 18, 1831.

Pursuant to public notice, a meeting was held this morning, at 11 o'clock, at the First Presbyterian Church, for the purpose of forming a County Sunday School Society, for the county of Jefferson.

The meeting was organized by calling Samuel Dickinson, Esq. to the chair, and appointing Henry E. Thomas secretary. The business was commenced with prayer. The Rev Mr. Ballard, (agent of the A. S. S. U. Society,) stated the object of the meeting.

In consequence of the exteme inclemency of the weather the following resolution was moved and unanimously adopted:

Resolved, That this meeting now adjourn to meet again on the last Sabbath in this month, at 3 o'clock, P. M. in this place, and that notice be given by the Secretary, in the daily papers of Louisville, and also in the Western Luminary.

SAM'L. DICKINSON, *Chm.*
H. E. THOMAS, *Sec.*

N. B.—It will be seen by the above minute that a meeting for this interesting object will be held at the 1st Presbyterian Church in Louisville, on the last Sabbath in May, (next Sabbath,) at 3 o'clock, P. M. Sunday Schools throughout the county of Jefferson, of every denomination, are respectfully invited to choose delegates and instruct them to be present at that time, as considerable benefits may be enjoyed by becoming auxiliary.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 25, 1831.

ANNIVERSARIES IN NEW YORK.

The anniversary meetings of the following religious and benevolent societies, were held in the City of New York, week before last. On Monday, American Seamen's Friend Society—Board of Education of the Synod of New York. On Tuesday, General Union for Promoting the Observance of the Sabbath—N. Y. Southern Sunday School Union —New York Sunday School Union—City Temperance Society. On Wednesday, American Tract Society—American Peace Society—American Home Missionary Society. On Thursday, the American Bible Society.

The usual business was transacted, reports were read and addresses delivered. Extracts from accounts of the proceedings of some of them will be found in our columns this week. The operations and progress of all these and similar associations cannot be regarded but with the liveliest interest by every one, who delights in the extension of the Redeemer's kingdom.

COMMON SCHOOLS.

The summer season is the most convenient for small children to attend school. In every settlement where a dozen or twenty children, from five to fifteen years old can be collected a school should be taught. But, *how, and by whom?* many anxiously inquire.

Let the parents all meet together and resolve to unite in furnishing a room and procuring a teacher. In adopting such measures, let every one be liberal in his views and in his support, considering that he is consulting the interest of his children more certainly than by laying up great riches for them.

In the instruction of small children we think females are more successful than men; and if proper exertions were made, we believe, many young ladies might be induced to engage in this employment in the summer.

In this western country schools of this description are greatly needed, and a little effort on the part of those most interested would soon bring them into existence in all parts of the land.

EDUCATION.

Society for the Diffusion of Useful Knowledge.—A Society under the above name, has existed about two years in Boston. At its late annual meeting, Daniel Webster was chosen President. The Society distributes prizes for essays written by young men and boys on such subjects as are assigned.

The managers propose publishing a series of useful works in various departments of knowledge, under the title of the "*American Library of Useful Knowledge*"—to consist of eighty cheap volumes a year.

Philips Academy at Andover Mass. is a classical school, in which boys are fitted to enter college classes. Recently there has been attached to it a "*Seminary for Teachers*," designed to prepare young men for the business of *teaching School*. It is also a *manual labour* school. It has now 80 students.

A "*Seminary for Teachers*," has been supported in Troy, N. Y. for nearly seven years by a *single individual*, the Hon. Stephen Van Rensselaer at an average expense of $3000 a year.

A correspondent of the Education Reporter says—"A lady, of great experience and observation in female education, remarked a day or two since, that she recently visited a school of about one hundred young ladies; and that she was struck with the *roundness of shoulders*, which prevailed through the school compared with the straight and beautiful figures of those, who were educated at the time of their grandmothers."

Interesting Resolution.—At a late meeting of the National Lyceum, in New York, it was "*Resolved, unanimously*, that in the judgment of this Lyceum, a portion of the scriptures ought to be read *daily* in each common school; and this exercise is hereby respectfully recommended by the Lyceum."

"ONE VERSE A DAY."

We would invite the attention of our readers, especially of all connected with Sabbath Schools, to a plan offered for the adoption of all Sabbath Schools, which will be found in this paper. It proposes that one and the same verse be committed to memory every day in the week by all the Sabbath School scholars throughout the United States. The idea of concert in this way is a happy one, and the plan can easily be carried into execution. The practice would be a great help to the schools, and would serve to furnish the children a common subject of useful conversation during the week. Let superintendants and teachers think of it.

"CONVERSION OF AN INFIDEL."

In the last number of the Boston Recorder is an interesting account, under this head, of the conversion of Mr. Chaffin, who for many years was an avowed infidel. He lived and acted for several years as *an apostle of infidelity* in Mobile, Louisville, and Cincinnati. After he was brought to believe and rejoice in the truth he deeply regretted the influence

of the former part of his life, and seemed extremely anxious to counteract it as far as possible.

We will endeavor to give the sketch of his life here alluded to in our next paper.

Notice is given in the Religious & Literary Intelligencer, published at Princeton, in this state, that the General Assembly of the Cumberland Presbyterian Church, was to meet in that place on the 16th inst.

In the same paper notice is given of the time and place for holding in the Knoxville Presbytery, (Cumberland) *eleven camp meetings* from the 4th Sabbath in July, to the 1st in October.

Installation.—The Rev. John T. Hamilton was installed on Saturday the 8th inst. at Nicholasville, as Pastor of the Nicholasville and Clear Creek churches. Sermon by the Rev. O. S. Hinckley; charge to pastor and churches by the Rev. Dr. Blackburn.

TRANSYLVANIA UNIVERSITY.

The Trustees of this institution, having recently got possession of the legacy of the late Col. Morrison, have determined to erect a handsome and commodious edifice for the use of the University on a lot in the rear of the former building. The work is begun.

STATE OF RELIGION IN NEW YORK.

A correspondent of the Philadelphian furnishes from New York an interesting account of some statements made by Dr. Spring, on the evening of the 29th ult., relative to the revival in that city. Our limits will not admit the whole account. For the benefit and gratification of ministers and christians and all who delight to hear of God's works of grace and delight to have a revival of religion among themselves, we give a few extracts.

The first intimation of a growing seriousness was found *in little circles.*

Pastoral visitation is also mentioned as having been an important means in producing the happy result now seen.

"Dr. S." says the writer, "pathetically lamented his own backwardness, indecision, and infidelity, in times past, as to this duty; and called earnestly upon his ministering brethren present, to hold back no longer from this work, but to set about it diligently. He feard there was a shrinking away from this duty in regard to the rich; admitted there was strong temptation to soothe them in their slumber, flatter them with false hope, and to be satisfied with meagre evidence of a saving change in them, and gratefully acknowledged his own late and repeated experiments to have reproved all his scruples, and cast away all his timidity. A young lady, said he, the child of adoption—the object of high hope; the centre of wide influence; capable of lofty and noble things, yet careering on the giddy steep of fashion and of folly, created in him no small solicitude; as for her soul he must give account; every avenue to which seemed most sedulously guarded. He delayed the visit of counsel and exhortation; and delayed, till rebuked by conscience, he could do no more. As soon as he called and was ushered to the saloon, the first and only person whom he saw was this young lady bathed in tears, who immediately exclaimed, My dear Pastor, I rejoice to see you. I was fearful I was the only one who had escaped your friendly notice. What rebuke to fear! What encouragement to hope! and to act.

FEW AGED PERSONS EVER CONVERTED.

Some *peculiarities* of this work of grace in N. Y. were mentioned. It comprehends persons of all conditions, and of all ages, except the aged and extreme youth. Not one, as far as has been ascertained, over the age of fifty-five, has been the subject of this grace. And this very forcibly recalled to my mind, the remark of a clergyman in this city which he made in the audience of a crowded house, that in a ministry of fourteen years, and with a supervision of some thousands of people, he had never known but two individuals over the age of fifty converted to God. Wintry, indeed, are the prospects of the aged sinner; desolation all around; congenial every blast; and night descends unasked, unblest. "Pray ye, that your flight be not in the winter."

THE CHOICE.

On the second evening of a three days' meeting, a young lady from the extreme south, opulent, of high connections, nursed in the lap of indulgence, the mistress, as well as votary of fashion, was induced to attend. As she went along, a sort of secret soliloquy took place. "What if I should become a christian?—Well what if you should!—It will be strange.—What if I should become a christian!—You must give up your worldly amusements. Well that I can do.—What if I should become a christian!—You must give up your gay companions.—Well, I can part with them. If I become a christian, I must endure much ridicule and banter. Well, this is not intolerable.—If I become a christian my southern friends, who have taken in me such tender and kind interest, will be wounded—grieved—will disown—despise me." Here her feelings prevailed—the thoughts of home, and early associations rushed upon her heart with overpowering sensations. But recovering herself, "Suppose they do, my Saviour will not despise, disown, forsake. I'll go to Jesus." She went to the meeting,—that night publicly professed Christ, and is now rejoicing in hope of his glory. "Quench not the Spirit—Grieve not the Spirit," is the solemn injunction of the Apostle. Many are the sad monuments of his desertion. An affecting example was given. Two young ladies, cousins, had become much impressed. An invitation was sent them to attend a social party, free from extravagance, which at proper seasons a religious person might have visited without blame. One declared without hesitation she could not go, her mind was in a different mood, and her intentions to attend the prayer-meeting. The other accepted the invitation; and contrary to the earnest entreaties of her cousin and aunt, went. In the prayer-meeting that evening, the one was blessed of God, and found peace: the other returned from the party disturbed and vexed, displeased with her pious cousin, ashamed of her former feelings, and now daily reviles religion and scoffs at its services. God alone knows the destiny of this young woman.

REVIVALS.

Edgartown, Mass.—April 26th, the religious attention continues in this place. About sixty have entertained a hope, and the Sunday School Teachers and Scholars have participated in the blessing. All the religious societies have shared in the revival.

Revival in Hartford, Conn.—The pleasing attention to religion, says the (Baptist) Christian Watchman, which commenced several weeks since, continues to progress most happily in the Baptist Church in Hartford. Rev. G. F. Davis, the pastor' has baptized 37 in this month.

Peterborough N. H.—There is an attention at the present time, to the subject of religion, in this place. Between forty and fifty in the Congregational society are considered as inquirers, and a considerable number in the Baptist.

Berkshire Co. Mass.—A letter received from Stockbridge by a gentleman in Charlestown, Mass. mentions that there are revivals in all the towns through the central part of the county of Berkshire, from north to south, from Williamstown to Sheffield; including Laneborough, Pittsfield, Lenox, Stockbridge, Barrington; also West Stockbridge. on the west: and on the east Tyringham, Lee and Dulton.

Four days' meetings in Georgia.—The Hopewell Presbytery held their annual meeting in Lexington, Oglethorpe Co. Ga. March 31, which continued three days, on the last of which they appointed *sixteen* Four Days' Meetings, to be held in different parts of the state, in the months of May, July, August, and September. Ministers were appointed to attend each of these Meetings.

Four days' Meetings of the Baptists.—We perceive by the Christian Watchman, that these meetings are now frequent with Christians of that denomination. It notices them at Lowell, and Pittsfield, Mass. and New-York city.

In Claremont N. H.—A letter from Rev. E Paine, to the editors of the New-York Observer, dated April 16th says: "The revival, which has for some time been in progress in this town, seems at present becoming more promising, though the attention is not general.

In Horseneck, (Greenwich.) Conn.—Between 40 and 50 are propounded for admission into the church next Sabbath, under the pastoral care of the Rev. Joel Mann. There is an interesting revival in West Greenwich, and in Greens Farms or Saugatuck. *ib.*

In Virginia.—The Richmond Telegraph says· "The work of the Holy Spirit continues in Powhatan county. A hundred or more are hopeful subjects of the revival—*twenty five* of whom have been admitted to the Presbyterian church. The Baptist church, has shared in the work, and great harmony has prevailed among christians of different denominations.

In Ohio.—Quite an extensive work of grace, says the Pittsburgh Herald, is going on in the congregation of the Rev. Dr. Hoge, at Columbus; likewise in the congregation of Truro, of which Mr. Leonard is pastor, there is a revival.

In Beverly Mass.—During the year past, says the Boston Watchman, *eighty-three* have been added to the church by baptism. If I mistake not, the orthodox Congregational church in this town has received an accession of more than *fifty* by professsion in this delightful season with which we have been favored.

Hamilton College.—We learn, says the Utica Register, from a member of this institution, that out of 80 students at present in the College, nearly 50 are pious, and 20 of them are fruits of the present revival.

AFRICAN COLONIZATION.

By the Cincinnati Christian Journal we learn that a meeting of the friends of this cause was held on Monday of last week in Cincinnati.

The meeting was opened with prayer by the Rev. Mr. Colton, and the object of it was stated by Mr. R. S. Finley, Agent of the Am. Col. Society.

On motion of Col. Edward Colston of Kentucky,

Resolved, That as christians and as patriots, we feel bound to aid this enterprise by our substance, our influence, and our prayers.

Mr. Colston observed, that he was born in a slave state; and had come into possession by inheritance of a large amount of slave property.—And that he was now the unwilling owner of a considerable portion of this species of property.—He knew something of the evils of slavery—and he thought he need not spend time in attempting to prove, that as christians and as patriots, we ought to use every effort to free our country of slavery. Mr. Colston addressed the colored people, many of whom were present,—pointed out to them the nature of their condition here, and the prospect held out to them in Liberia.

Mr. Colston, we understand, has already liberated and colonized in Africa, a large number of slaves, and now holds all the remainder at the disposal of the A. C. S.

On motion of the Rt. Rev. Bishop Meade, of Virginia,

Resolved, That we view the American Colonization Society, as affording the safest and most practicable method of freeing this country of the evil of slavery; and of extending to those now in bondage, the blessing of liberty, and the privileges of religion.

Bishop Meade remarked, that having been born in a slave state,—having owned slaves—and having travelled extensively as an agent of the A. C. S., he felt qualified to speak respecting the feelings of slave holders. He knew, he said, that there were hundreds and thousands in the south, who stood, ready to emancipate their slaves, the moment emancipation was practicable and safe. The fact, that severe laws were continually enacted against the liberation of slaves, clearly showed that the disposition to emancipate, was increasing. And he observed, it is increasing, nor can all the severe enactments of our legislatures, even now, hinder persons from following the dictates of their consciences. Only show a safe and practicable method of emancipation, and you will see that hundreds and thousands will liberate their slaves at once. This method he thought the colonization scheme afforded.

Bishop Meade and his family, we understand, have now twenty-five negroes, whom they are expecting to send to Liberia as soon as the Colonization Society can take them.

On motion of Mr. Finley it was Resolved to raise within the present year in that city $3000 to fit out a company of emigrants from that place to Liberia by way of New Orleans.

SAFE AND GRADUAL EMANCIPATION.

The following gentlemen have sent us their names to be added to the list heretofore given of persons desirous to unite in a society to accomplish the above object.

A. A. Shannon, Shelbyville.
Joseph Berry, Bath county.
William Berry, "

"THE PROPOSITION."

In nearly all the religious and political papers, with which we exchange, we find notices of the "Proposition," that has been published in the Luminary a few weeks past.—They are all commendatory of the object and plan. The following notice is from the pen of the Rev. John M. Peck, editor of the "Western Pioneer."

PLAN OF EMANCIPATION IN KENTUCKY.

It is proposed to form a society exclusively of slaveholders, for the purpose of impressing upon the public mind the *necessity and practicability of emancipating the future offspring of slaves*, and to prepare them for a state of freedom. The colony in Africa opens an asylum for all liberated slaves, and the day has gone by when the slaveholder can plead *inability* in the work of philanthropy. It is proposed to form this society so soon as *fifty persons*, who are slaveholders, shall give in their names to become members of the proposed society. *Thirty-six* are published in the Western Luminary as having already acceded to the plan. A powerful spirit of freedom is at work in Kentucky. Slaveholders are fast finding out that they are under obligation to take hold of this subject. In the language of a late venerable patriot of Virgina, Hon. John Taylor, of Caroline, "*Slavery is an evil the United States must look directly in the face. To whine over it is cowardly. To aggravate it is criminal. And not to alleviate it because we cannot put it away entirely, is foolish.*"

EMIGRATION.

Last week we made some remarks on this subject, suggesting the importance of emigrants making provision for their spiritual wants when about to remove to new and unsettled parts of the country. The following account of a *colony church* we have read with interest.

Hampshire Colony Church.—On Wednesday last, a church composed of sixteen persons, who are about to emigrate to Illinois, was organised in this place. A sermon was preached by Mr. Spencer, from Luke xii, 32. "Fear not little flock," &c. Other services by Mr. Coleman, of Belchertown, and Mr. Pitman, of Putney, Vt. The "little flock" elected as deacons, Nathaniel Chamberlain, of Putney, E. S. Phelps, of Northampton, and Alva Whitmarsh, of Springfield. At the close of the exercises, the Lord's supper was administered to a large number of communicants. It was a season of peculiar solemnity, and a large assembly appeared to be deeply interested. A collection amounting to fifty-four dollars was taken up, to supply the new church with vessels for the communion table. —*Boston Recorder.*

[From the Presbyterian.]

MISSIONS.

In addition to the pledges of the Presbyteries of Baltimore, Newcastle and Philadelphia, we learn from the Cincinnati Journal, that "the Presbytery of Cincinnati at its stated meeting at New Richmond, 1st April, 1831, adopted a resolution approving of the sentiments of the circular of the Baltimore Presbytery, and instructed their delegates to the General Assembly to co-operate with the delegates of the whole church in devising some plan by which the energies of the Presbyterian church can be interested in the work of Foreign Missions."

When we consider the incalculably important end of Foreign Missions, and the facility with which, owing to its organization, the Presbyterian church may exert its concentrated energies in the prosecution of this great work; when we see evidence already, that the Presbyteries will, according to their ability, "come up to the help of the Lord," for the extension of his kingdom among the heathen; when the voice of one of our brethren, a Missionary under the Board of Commissioners for Foreign Missions, is heard from the Indian Ocean, professing his preference of the Presbyterian church, and wishing for its support; and when the same idea has been suggested to *him*, which occurred to the PRESBYTERY OF BALTIMORE, *that the churches at home would take a deeper interest in those missions, or missionary stations, where missionaries peculiarly their own, might labor;* when, further, we know that several of our Theological students are prayerfully waiting to be sent in the destinctive character of Missionaries of the Presbyterian Church: we cannot help thinking, when we consider all these concurring circumstances, that the whole matter is of the Lord, and that it will prosper under his blessing, to the glory of his name and the salvation of a multitude of souls.

THE MONSTER YET ALIVE!!

On Sabbath morning, April 3, in Hopkinton, Mass. a Mrs. Temple was found dead.—The Saturday previous she was perfectly well. Report says that she had a quart of rum herself, and that two quarts more were carried into the same house by another individual.—In the morning she was found dead, and all the other inmates intoxicated. The body was examined by the Physicians, and no marks of violence could be discovered. Verdict of jury—"Died by intoxication." This is the second death in the same house from the same cause, so far as could be discovered, within two years. Those who think the monster intemperance is *dead*, would do well to look about them; and those who think, that though not dead, he must be slain *by degrees*, would do well to go and stand over the dead body of this woman, and *there* say if they can, in plain English—"You must treat the monster *kindly;* he will do better by and by; kill him by *degrees!*"

The above fact is just what must have been expected in that town; for I am informed, that it was publicly announced to the people, on the very Sabbath this woman was found dead that on the *lowest estimate*, made from well ascertained facts, the town, containing a population of about 1300, consumed the enormous quantity of 8,500 gallons of ardent spirits during the last year! And yet I was told, that none of the better part of the inhabitants had opened their eyes to the desolating effects of intemperance, but thought the poison ought to be used *temperately*, and that it would not do to break off at once! It was also stated, that the whole tax levied upon this people by the use of this article, was at least $6,500: a sum, as was stated, sufficient to pay the county, state, town, parish, school, and highway taxes, and yet have a balance of at least $2,500 in the treasury!!! Why, Mr. Editor, one would think that this town had been asleep for the last six years.—Surely they are fifty years behind on the subject of intemperance. VIATOR.

FOREIGN NEWS.

By the latest arrivals from Europe it appears that war between France and Austria is regarded as almost certain.

England has remonstrated against the march of the Austrian troops into Italy.

Intelligence from Warsaw, March 21st, states that the Governor was inspecting the city and causing the fortifications to be strengthened and the city to be put in a posture of defence against the threatened attack of the Russians.

In the South American Republics serious disturbances have occurred. Between some of them war has been resolved upon and actually commenced. When we look at the evils which these states suffer, we cannot too highly prize nor too carefully cherish the happy union of our separate republics under one general government.

SUMMARY.

It is said that Mr. Van Buren will be appointed Minister to England in the place of Mr. McLean.

Mr. Livingston has entered on the discharge of his duties at Washington, as Secretary of state.

The *nett proceeds* of the Connecticut state Penitentiary last year, ending on the 31st of March, were $4000.

The School Fund of Connecticut exceeds *one million nine hundred thousand dollars.*—Last year the interest, $76,581, was distributed for the benefit of district schools.

The Rev. Dr. Spring, of New York, has been elected Professor of Sacred Rhetoric in the Auburn Theological Seminary.

The late Hon. James Lloyd has bequeathed $5000 to the Asylum for Indigent Boys, $5000 to the Female Orphan Asylum, in Boston.

Distressing Fire.—On the 4th instant a fire broke out in a block of buildings in Broad street, Boston, occupied by about fifty persons. Mr. John Murphy, his wife and three children were burnt to death.

Mail Stage Robbery.—On Saturday night, the 7th instant, the Southern mail stage was robbed, between Petersburg and Richmond, of all the baggage belonging to the passengers.

A meeting has been held in Norfolk, Va. in favor of the Sunday School enterprise, in the Valley of the Mississippi. At the close of the meeting a subscription of $400 was taken up.

Ex-President Monroe has resigned his seat in the Board of Overseers of the Virginia University, and has offered for sale his estate in Virginia. He will hereafter reside with his daughter, in the city of New York.

The Mother of Washington.—The spot where this lady is buried is undistinguished by a grave stone or any other mark to designate the place. A number of gentlemen, in Fredericksburg, Va. propose to have her ashes intered and honored with a suitable monument, in a church about to be erected by the Presbyterian congregation in that town.

Messrs A. B. Cole, & Co. offer a suit of clothes as a premium for the best lot of pork of *five hogs*, delivered at their slaughter house in the town of Illinois next fall.

Temperance Societies in Great Britain.—In Belfast there are eight societies; in Ulster, eighty; in Ireland, one hundred; and in Scotland and Ireland 25,000 members.

The secretary of state to the provisional government of Paland is Julian Niemcewizck, formerly aid to Kosciusko, who married and resided many years in New Jersey.

It is stated in the Zanesville Messenger, and it is a very singular fact, that there was but one native born citizen of the state of Ohio in the last house of representatives. Of the seventy-one members, forty-two were from Pennsylvania and Virginia.

It is stated in the Barnstable Patriot that the fourteenth child of Mr. Samuel Nickerson was lately married by the same clergyman who had united all the others to their different helpmeets; and that the fifteenth will probably soon be settled in a similar manner. All his children are settled around him.

A late English paper states, that during the last year the whole number of commitments for debt, in England was 51,000. The expenses in each case were 25*l* sterling; making 1,275,000*l*, which falls on the creditors. The whole sum divided among the creditors amounted to one farthing on the pound, and only 200 debtors of the whole number paid any thing.

A Dr. Stevens, in a recently published treatise on fevers, attributes malignant fevers to the diseased state of the blood. He recommends the use of saline medicines; and says that yellow fever has, in many instances been cured by this treatment.—Out of one hundred and forty cases of fever in the Trinidad hospital treated in this way, not one proved fatal.

Samuel M. Hopkins, LL. D. of Albany calculates that two cents and seven mills per day, will furnish healthy and comfortable food for a man, including bread, pudding meat and jelly, potatoes, salt, vinegar, pepper, rye coffee, and molasses!

MARRIED,

In this town on Wednesday last, Mr. H. Richie, to Miss Elizabeth Smeads, both of this place.

On the 10th inst. by the Rev. Mr. Smith, *John W. Simrall, Esq.* of Shelbyville, to *Miss Mary D. Bartow*, of Darien, Georgia.

On Thursday evening last, by the Rev. Eli Smith, MR. JOSEPH BIGGS of Paris, to MISS HANNAH HERNDON of Bourbon County.

DIED,

In this county, *Mrs. Margaret Clark*, wife of Mr. George W. Clark.

In Milledgeville Geo. *Mr. Thomas C. Clay*, of Bourbon county, Ky. aged 26 years.

At the residence of Mrs. Eliz. Payne, Bellefield, Goochland co. Va. on the 3d inst. *Col. Geo. Payne*, in the 89th year of his age. Col. Payne was a man of the strictest integrity, and in all the relations of life, kind and affectionate. But his morality did not terminate here. In performing the duties he owed his fellow men, he did not forget the service he owed his Maker and Redeemer. He was a Christian, and for several years a member of the Presbyterian Church. His end was that of the righteous. The day before he fell asleep was to him a day of prayer, and when the sommons came, he departed in peace.

NEW GOODS.

THE Subscriber is now receiving and opening, direct from Philadelphia, a large and splendid assortment of

NEW GOODS;

Selected by himself, from the latest eastern arrivals. All of which will be sold as low for

Cash, Linen, Feathers, and Wool,

as they can be afforded. His friends and customers are respectfully invited to call and examine his goods.

THOS. C. OREAR.

N. B.—*White Lead, by the single keg or quantity, for sale.*

Lexington, Ky. May 11, 1830. 45-tf.

A FEMALE SCHOOL

HAS been opened under the superintendance of the subscriber, in the house adjoining the first Presbyterian Church. So much of my Philosophical and Chemical apparatus, as may be necessary, together with Globes and Maps, will be taken into the School. All the useful and substantial parts of a complete female education will be taught. Tuition $35 per year for all the classes except such as are simply taught reading, writing, geography and arithmetic; for those tuition will be $25. Stationary will be an extra charge. Payment to be made quarterly.

JAMES BLYTHE.

Lexington, April 4, 1831. 40-tf.

THE HARBINGER
OF THE MISSISSIPPI VALLEY.

Dedicated, Principally, to the Cause of

TEMPERANCE, AFRICAN COLONIZATION, AND SUNDAY SCHOOLS.

"The voice of one crying in the wilderness, Prepare ye the way of the Lord."

PROSPECTUS.

THE subjects to the promotion of which this paper will be principally devoted, are of vital importance to the community, and intimately connected with our national prosperity and the perpetuation of our republican institutions. Their advocates are confined to no religious sect, and to no political party; but are indiscriminately found in the councils of state, and the humblest walks of private life. They have received a sanction from the virtuous and the wise of every name and every grade of intellect. Their ultimate success is no longer a matter of doubtful import: The only question is who shall be foremost in urging them forward to victory and to triumph. It is confidently believed that the time is not far distant when all political and religious broils and animosities will be merged in these all-absorbing subjects, and others intimately connected with them. Then, indeed, will our happy country avert *the curse of Meroz;—then will our officers be peace, and our exactors righteousness;—a little one shall become a thousand, and a small one a strong nation;—violence shall no more be heard in our land, wasting nor destruction within our borders, but our walls shall be called salvation, and our gates praise.*

In undertaking the publication of this paper, the publisher earnestly solicits, and confidently expects the patronage of the friends of Temperance, African Colonization, and Sunday Schools, throughout the western country. No pains will be spared to make the work instructive and interesting, by the insertion of original and select essays; and minute and correct intelligence, so far as it can be obtained, respecting the proposed topics.

The attention of Clergymen, of every denomination, favorable to the proposed subjects; Sunday School Teachers, and the officers of Sunday School Unions; the Secretaries and other officers of Temperance and African Colonization Societies, throughout the United States, is respectfully invited to this work.

CONDITIONS.

The first number of the paper will be issued about the middle or latter part of June next, in 16 octavo pages, medium, on a small type, neatly stitched and covered; and regularly thereafter, every month; at ONE DOLLAR, per annum, in advance, or *one dollar and fifty cents* at the end of the year. Should the work meet with sufficient encouragement, it will be greatly enlarged, changed in its form, and issued semi-monthly or weekly: and in either case, a proportionable increase in the price will be expected.

The Editorial department will be conducted by DOCT. L. MUNSELL, of Frankfort, Ky. *assisted by other gentlemen:* Published by WILLIAM M. TODD.

Frankfort, Ky. May 10, 1831.

N. B.—Persons procuring subscribers will please forward a list of the names to the *Publisher*, at Frankfort, by the 10th of June.

☞ *Subscriptions received at this office.*

POETRY.

[From the Christian Watchman.]

THE VOICE OF THE CHRISTIAN IN DARKNESS.

"I shall be satisfied when I awake, with thy likeness."
Ps. xvii. 15.

The clouds of affliction and pain
Have shrouded in mourning the sky;
Thick darkness conceals all the plain,
And tempests are hurrying by.
I cry out with sorrow o'erwhelmed,
While tears from my weeping eye break,
When shall I with sorrow be done,
O when in thy likeness awake?

Yet 'tis not my friends that I mourn—
I weep not that loved ones retire;
I grieve not that I am forlorn,
And earthly enjoyments expire:—
My Saviour! my Saviour! my God!
Why dost thou my spirit forsake!
O when shall I throw off my load;
O when in thy likeness awake?

The winds of temptation arise,
And howl o'er my pathway of night;
The cloud never moves from the skies
To show the returning of light;
With madness I rush into sin—
Then grief comes, my poor heart to break;
When shall I be foolish no more;
O when in thy likeness awake?

O when shall my Sabbaths again
Be sweet and delightful to me?
When shall I, my Saviour, obtain
Communion of spirit with thee?
This darkness and dullness I long—
I long from my bosom to shake;
When shall I to gladness return;
O when in thy likeness awake?

My Saviour! my Saviour! I wait—
I wait till thy glory arise;
I watch at thy merciful gate,
Till light bursts again from the skies:
Then pleasure shall swell in my breast;
No more these complaints will I make:
But calmly my spirit shall rest,
Till I, in thy likeness awake?

MISCELLANEOUS.

A CHRISTMAS GIFT.---NO. IV.

From the inside of a Roman Catholic College!

I will now relate some anecdotes, and then conclude with the extracts I promised above.

I once asked an old priest upon what *scriptural* grounds he could justify the erection and continuance of the INQUISITION! He flew into a passion and said "The Catholics *have nothing* to do with it: it is entirely under the king's control!" But this is in direct opposition to the plain matter of fact.

During my residence at the college, *twelve* or *thirteen* young students of the college left it and went to a large farm of the Jesuits in Prince George's county, Maryland, to enter upon their "novice-ship," preparatory to their entering the priesthood. Sometime after this they were sent to Rome. Whilst there one of them sent to his father, with whom I was intimate, a very interesting journal. In this, among other things wonderful and *desirable*, he gave a very circumstantial account of their interview (*worship*, I should say) with the pope. He said he and his little band were conducted by officers appointed for the purpose, through a number of rooms to the "worshipful master's" chamber. That when they got within the door of the chamber of his *holiness*, they were required to make the *genuflexion;* and when brought to the foot of his throne, they were required to *bow down* again before him, and were offered the big toe, or a "holy ring" upon the pope's finger, to kiss as they pleased; but this young gentleman (who was of a very ethusiastic, honest disposition) declared that he "*kissed both.*" Having heard of a great many ridiculous stories adout Catholics, I could never believe that a man of learning or common sense (unless he was a Turk or an Indian,) would suffer a fellow being to *bow down and kiss his big toe*, until I saw it so stated by an old and honest schoolmate. Spirit of the "meek and lowly" Jesus—spirit who inspired the apostles with wisdom, prudence, humility and *brotherly* love, whither hast thou fled!

This same old school mate of mine, has since returned a priest to this country. Not long since I had the melancholy pleasure of seeing him. My *heart* was in my mouth, and I began, "T——s, I feel deeply concerned that you, a man of learning and my dear, old school fellow, should spend your days *not 'preaching Jesus,'* but the idolatrous practices of the *Roman* church." Among many such practices, I mentioned that of praying to the saints.

"Ah!" he replied, "don't you Protestants when you are concerned about the salvation of your souls, call upon your pious acquaintances to pray for you? Don't St. James say, that 'the fervent effectual prayer of the righteous availeth much?' If so, how much more confidently may we look for an answer to the prayers of the saints above, who are in the immediate presence of God, and divested of all their sins, and imperfections."

"T——s," I replied, "suppose you were now at Rome, where you have been recently, and my neighbours were to see me *upon my knees*, with out-stretched arms crying to you across the wide, rolling ocean for help, would they not justly consider me a madman or a fool? Do you believe that any being besides the Almighty is *every where* present?"

"Oh, no!" he answered, "but God——"

"What!" said I, anticipating him, "God, the infinitely wise and merciful being, *will* make known in heaven the wishes and wants of his children on earth, but must *then* be *prayed* and *importuned* by the saints above before he will grant the desire of their hearts! Will he look over the *blood* of his *Son*, and disregard *his* intercession until he hears the petitions of his *creatures*, however highly exalted? Preposterous; nay, worse. Do you rob the Saviour of the glory which he receives justly from the redeemed in heaven? *They give all* the 'glory to the lamb' who they continually cry was 'slain for them, loved them and washed them from their sins,' (not in the fires of purgatory,) but '*in his own blood.*'"

To all this my friend courteously answered (an admission, by the by, I never heard from a priest before) that "we do not *compel* our people to pray to saints—it is at *your* option."

"Thank you, T——s; then I put all your superstitious and absurd practices by. Let them all pass," was my reply. To impress upon his mind the danger of bowing down to *any creatures*, I quoted the commandment "Thou shalt *not* bow down to any thing in heaven above" that has been created, &c. But he replied, "that means we are not to *worship* them."—"How can you say so," I rejoined, "when the commandment continues 'NOR *worship them*'" He insisted, however, that it *did* mean we were not to worship them.

Finding him obstinate in his mistake, I thought he might possibly be induced to consider it by quoting the passages in Mark, chap. iii. 33, where our Redeemer assures us that "Whosoever shall do the will of God the same is his sister, brother and mother." Teaching evidently that no saint, however exalted in piety or by providence, is to be worshiped or unduly reverenced by others. I told him that this disposition to disregard common sense and the Scriptures, manifested itself long before the *Roman* religion was heard of; and referred as proof to Luke, chap. xi. 27—28, which I quote, omitting only the commencement: "A certain woman of the company *lifted up* her voice and said unto him (Jesus,) blessed is the womb that bare thee and the paps which thou hast sucked. But he said, yea rather, blessed are they that hear the *Word of God* and *keep it.*" These quotations my friend could not misunderstand or gainsay, and he hastened to depart to the place assigned him by his "superiors."

S. C. SNYDER.

NONE MAY EXPECT TO ESCAPE TROUBLE IN THIS LIFE.

Mr. Editor,—Since this is ordained to be a troublesome world, it is folly and presumption in any to expect, that they shall escape the common evils of life, and enjoy uninterrupted prosperity and happiness. Those who are prosperous in the morning or meridian of life are extremely apt to imagine, that their mountain stands strong, and that they shall never meet with the troubles and fiery trials, which abound in this evil world. But such raised hopes and expectations of undisturbed and growing prosperity, lay a foundation for the greatest disapointments, sorrows, and afflictions. And it appears from observation and experience, that those who are most prosperous and freest from troubles in the earlier part of life, experience the greatest troubles, losses, and disappointments in their latter days. As adversity prepares men for future prosperity; so prosperity prepares men for future adversity. And adversity is always to be expected in some peiod of life, or through the whole course of it. A whole life of adversity, however, is as uncommon, as a whole life of prosperity. Both are very rare instances. But the most prosperous in the beginning of life, always have the most reason to expect the greatest disapointments, and consequently the greatest afflictions before the close of life. For they commonly have the highest hopes and the greatest interests and enjoyments to lose.

Had not Job been the greatest and most prosperous man of the East, he could not have suffered the greatest losses, disasointments, and afflictions. All sources of happiness may become sources of sorrow, and occasion a thousand wounds at once. The young, therefore, are extremely unwise to cherish high hopes and expectations, that, by their own wisdom and precaution, or by the undeserved smiles of Providence, they shall escape the common evils and calamites of life, and pass through this troublesome world in uninterrupted prosperity. Nor is it merely unwise, but presumptuous. For God has forbidden them to boast of tomorrow, or to seek great things for themselves.—*Boston Telegraph.* ELIPHAZ.

[From the North American Review]

RECOLLECTIONS OF PALESTINE.

The Hebrew muse has been called the denizen of Nature: With equal propriety may she be termed the denizen of history.

She draws much of her sublimest inspiration from the instructive record of God's dealings with his people. Even the Psalms are full of the finest imagery, gathered from historical events; but the prophetic poetry is by far the most copious in its sublime and beautiful allusions. The history of the Jews, in its spirit, is all poetry: Their poetry is almost a history, both of the past and the future. For the prophets, what could be more appropriate, in exercise of their functions, as the messengers of God, than to paint their warnings with an unceasing and energetic appeal to the well known experience of the nation! Such an appeal was not addressed to a people ignorant of their own history. It was the pride of a Hebrew, as well as his duty, to have the law and the testimony inscribed upon his heart. A Jew, well instructed, could almost repeat the contents of the sacred books from memory. On their study, the utmost expenditure of wealth and labour was lavished. They were copied with the richest penmanship; they were incased in jewels; they were clasped with diamonds; they were deposited in golden arks. The whole of the 119th Psalm is composed in praise of their wisdom, and to inculcate their perusal. How striking was the last charge of Moses to the people:—"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou riest up. Thou shalt say unto thy son, "We were Pharaoh's boudmen in Egypt; and the Lord brought us out of Egypt with a mighty hand!"

Powerful indeed must have been the influence of such familiarity with those sublime compositions! The unceasing frequency with which their remarkable passages are referred to by the sacred poets, show with what prevailing power they dwelt in the popular imagination. How could it be otherwise? Almost every rite in the ceremonial of the Hebrews was founded upon, or in some way connected with, the remembrance of supernatural interposition. Almost every spot in the land of the Israelites was associated with the history of those glorious events. Three times a year, the whole Jewish multitude went up to the tabernacle, or to Jerusalem, at the feasts. Did they pass through the valley of Hebron? There lay the bones of the patriarchs, Abraham, Isaac, and Jacob. Did they stand on the plains of Mamre? There Abraham erected an altar to Jehovah, and entertained the angels. Did they visit the borders of the Dead sea? Its slugglish waves rolled over the cities of the plain, and they traced the ruins of the fire-storm from heaven. If they looked towards Nebo, it was the sacred and mysterious burial-place of Moses. If they passed near Gilgal, there the sun and moon stood still at the command of Joshua. If they rode on the mountains of Gilboa, there the glory of Israel was slain upon their high places. Such thrilling recollections must have met them at every step, besides being often mingled in the memory with some vivid burst of poetry. An event, like that of the passage of the Red sea, commemorated in a song, such as that of Moses, was a treasure in the annals of the nation, whose worth in the formation of the national spirit we cannot adeq ately appreciate. Nor can we conceive the depth of emotion which must have dilated the frame of a devout Jewish patriot, every time he remembered that sublime composition.

A SCENE IN EUROPE.

The Sabbath School Scholars.

At the foot of a lofty hill, crowned to the summit with the richest verdure, peeped out from among encircling bush-wood and straging elms, a miserable mud cabin. A streak of smoke rolling up through the green trees, was the only sign that met my eye, of its being inhabited. The sun was up, and over the deep blue heavens the thin clouds lay sleeping. It was the hour between sunrise and the full blaze of day. A stillness seemed to lie around the spot, and I felt an indescribable sensation creep over me as I drew near the house of mourning. I paused at the entrance. A low murmuring kind of sound stole upon my ear, and again all was hushed. I gently opened the door and bent myself forward, as if to ascertain, unnoticed, what was passing within. The apartment on the threshold of which I now stood, was of the meanest construction. It was without a single piece of furniture that deserved the name. In one corner of it a dead body lay stretched out very slightly covered with a tattered coat, and a cold kind of horrible feeling run through my very soul, and it would probably have shrunk away from any furthur investigation, if I had not been suddenly arrested by a soft, sweet voice mingled with a low groan, somewhat like a death rattle, that seemed to issue from the same apartment. I turned my head around and beheld a sight that chained me, as if by magic, to the ground. O, it was heart thrilling to behold! On a bundle of straw, a woman, somewhat in years, lay apparently in the agonies of death. Near her head hung, reclining in deep sorrow, a beautiful little half naked child. On one side a lovely girl, about thirteen years of age, knelt. A Bible clasped in her thin, slender hands, with which she was endeavouring to comfort her dying mother. I instantly recognized two of my Sabbath School children. The meeting was affecting. They had been without food for some days. The mother died next day in triumph of that faith which her little daughter taught her out of the Bible. The girls grew up to be respectable members of society, and one of them has been a teacher in a Sabbath School for several years.—*Dover Gazette.*

NEVER BE ASHAMED OF YOUR RELIGIOUS PROFESSION.—It is unreasonable, ungrateful, sinful, and dangerous to be afraid of professing, defending, and propagating those truths on which we build our everlasting all. I mention this, because a degree of timidity operates sometimes on the minds of young converts. In proportion as you examine and understand, you will be convinced there is nothing of which you ought to be ashamed. Let the infidel be ashamed of his infidelity, the skeptic blush for his unbelief, the wicked grieve and tremble for his folly; but never let it be said that you are ashamed of the doctrines of the cross, or afraid of being recognized as the follower of the Redeemer. Who are ashamed of their beauty, their wisdom, their honourable connections, their riches, their influence? Who but the ungrateful will dare to disown their parents, their protectors, their benefactors, their best friends? Behold in the gospel your highest ornament, your greatest felicity, your truest wisdom, your best riches, your most dignified connection, your kindest parent, your most faithful friend. Come, then, and sit down under the cross and sing—

Ashamed of Jesus! Yes I may
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

Ashamed of Jesus! that dear friend
On whom my hopes of heaven depend!
No! When I blush be this my shame,
That I no more revere his name."

INTEMPERANCE AND CRIME IN THE UNITED STATES ARMY.

In our little army of 5642 men, there have been 5882 courts martial within five years,—more than one trial by court martial for each non commissioned officer, musician, and private, during one term of enlistment; *of which five sixths are chargeable to intemperance.* Farther, in this army of 5642 men, there have been 4049 desertions, within five years—five desertions for every seven men in service, during one term of enlistment; *of which almost all are chargeable to intemperance.* Lastly, *desertion alone* has cost the United States $336,616 for five years—$59 68 cents for each non commissioned officer, musician, and private, in the service, during one term of enlistment; *of which expense almost all is chargeable to intemperance.*

SIN OF INTEMPERANCE.

I can have but a poor opinion of that man's head—I cannot but think still worse of his heart, who can be a cold and sneering spectator of the great movement that is now going on in this country in the cause of temperance; who amidst the flood of light which is poured upon the subject from ten thousand sources, can remain either ignorant or indifferent; who in short can refrain from giving his efforts and his example, in promoting reformation from vice, so universal, so disgraceful, so destructive.

COST OF PAINT.—Some twenty years ago, there lived in Berkshire county, Mass. two physicians of considerable skill and eminence. One of them used no spirituous liquor—the other drank *freely*, and while the one had acquired considerable property, the other remained poor. Meeting each other one day, when the former was returning from a distant town with a richly painted and well made carriage, the latter accosted him:—"Doctor———, how do you manage to ride in a carriage painted in so costly a manner? I have been in practice as long and as extensively as you, and charge as much, but I can't hardly live and drive the old one." "The *paint* on my carriage," he replied, "did'nt cost *half* as much as the *paint on your face*."—*Temperance Advocate.*

THE DEACON THAT SELLS RUM.

A temperance society has recently been formed in Northumberland, (Saratoga country) which, we are in the opinion, is calculated to do much good. There is but one store in the town where RUM is sold, and that is kept by a DEACON of the church. The merchants who make no profession of religion, have abandoned the sale of the *poison* from PRINCIPLE.

In the part of the town where was formerly the most drunkennest there is now no liquor sold.—*Temperance Advocate.*

FIRE FROM ASHES.

The following explanation of the cause of so many accidents resulting from ashes being placed in wooden vessels, is by Professor Smith, of New-Haven, Ct. and contains information which should be generally diffused:

Perhaps there are few people who are acquainted with the fact, that ashes made by burning hardwood, such as oak, maple, &c. in a fire place, and taken up dry, are capable of procuring spontaneous combustion, simply by receiving a degree of moisture, or by coming in contact with a wet board or stave, or being exposed to a verp damp atmosphere.—It is generally believed when fire is kindled by ashes, that it is caused by coal being put away with the ashes while on fire; but this is a mistake. The coals, if they were on fire, when buried in the ashes and excluded from the atmospheric air, would soon be extinguished, or if they were not, they could not kindle a fire where the air was excluded. The spontaneous combustion of ashes proceeds from a very different principle.

Hard wood ashes when first made, and while they are kept dry, contain a metal called potassium, which is the basis of potash. This metal is very combustible, and has so strong an affinity or attraction for oxygen, the supporter and cause of combustion, that it takes the oxygen from the water the moment it touches it, and burns with a vivid flame, and the product of the combustion is potash; that is, potash is potassium saturated with oxygen, or what may be called the oxyde of potassium. It should be noticed too, that water is a compound of oxygen and hydrogen, and that when the potassium comes in contact with water it takes the oxygen from it, and the hydrogen being set free, increases the combustion. The simple explanation is this: dry ashes, when first burnt, contain in them a metallic substance which is highly inflamable, and which is set on fire by moisture.—Quick lime and water produce heat sufficient, in some instances, to set wood on fire, but ashes and water produce a more intense heat. In adding water to lime, much heat is evolved, but no real combustion is produced, but in adding water to ashes there is a real combustion of the metal contained in the ashes; the metal being a combustible substance, requiring nothing but the oxygen of the water to set it on fire.

FOR SALE,

A FARM, containing near 250 acres of good land, situated one half-mile east of Nicholasville, Jessamine County; on which is an elegant and commodious Brick House, and other necessary buildings; also, an excellent Apple Orchard, &c. &c. For terms and further particulars, apply to the proprietor on the premises, or to H. Daniel, Esq.

JOHN L. PRICE.

April 20th, 1831.—42-3m.

A FEMALE SCHOOL

WILL be commenced at the house of Judge Robbins, in Montgomery County, on Monday the second day of May next, in which the elements of a useful education can be acquired. Tuition, board, washing, &c. at $50 per session of five months. The tuition of music and drawing not included in the above sum. Only a few scholars can be accommodated with board in the family.

March 2d, 1831. 36-tf

JOB PRINTING
EXECUTED AT THIS OFFICE

FOR 1831.
NEW SPRING AND SUMMER
GOODS.

J. G. M'KINNEY, & CO.

ARE now opening, direct from New York, a large and splendid stock of FANCY AND STAPLE DRY GOODS, bought unusually low at Auction, by *E. U. BERRYMAN*; all of which will be sold at a small advance for *cash*. Persons purchasing Goods either to sell again, or for family use, would do well to call, as we can, and will give as good bargains as any other House in the Western Country.

NOW OPENING:

Superfine blue and black Cloths; Olive and claret Cloths; Blue, black, drab and fancy Cassimeres; Blue and yellow Nankeens; Rowen Cassimeres, Prunella, Lastings and Circassians; French and Russia Drillings; Merino Cassinetts; Black Italian Lustring; Black and fancy Gro de Nap. Lustring; Florence and Satins, plain and col'd. Dimity and Cambric Muslins; Jaconet and corded Muslin; Crape Scarfs and Handk'fs; Gauze and silk Handk'fs; A splendid lot of Calicoes and Ginghams; Plain and figured Palmerine; Brown and bleached Cottons; Handsome Caps and Collars; Infants' Dresses, and Petticoats; White and black Italian Crapes; Silk and fancy Cravats; Mersailles Silk and Velvet Vesting; Dimond Cotages and Leghhorn Bonnets; Bonnet and Belt Ribbons; Ladies' Gloves and Mitts; Gentlemen's Gloves and Stocks; Bombazetts and Bombazines; Linen Cambric Handk'fs; Colerain Linen, a superior article.

HARDWARE, GLASS AND CHINA WARE;

Loaf and Brown Sugar, Fresh Tea and Coffee, Mace, Copperas, Alum, Indigo, &c. &c.

In addition to the above articles, we will be receiving *every week*, New Goods as they arrive at the Eastern Cities, which will keep our stock composed of all the most fashionable articles imported to the United States. Lexington, March, 1831 40-tf.

T. RANKIN,
DRAPER AND TAILOR,

RESPECTFULLY returns his thanks to his friends and the public for the liberal patronage they have heretofore bestowed upon him, and solicits a continuance of the same. He informs them that he has removed from his old stand to Main-street, one door below A. S. & E. H. Drake's, in the house formerly occupied by Mr. Giron as a Confectionary—where he is fully prepared to execute work in the most fashionable style, having employed the best of workmen. He has just received from London and N. York the latest fashions, and will continue to receive them, with a regular supply of *Cloths* and *Cass meres*, (of good quality, such as he can recommend to his customers,) with other fancy articles usually kept by Drapers. By his indefatible exertions to please, he hopes to receive a part of the public patronage, and indulges the pleasing anticipation of at least receiving the favors of his old customers.

All orders thankfully received, and punctually attended to.

☞ *Transient customers can have their work executed on the shortest notice.*

Lexington, April, 1831. 43-tf.

YOUNG LADIES'
BOARDING SCHOOL.

(Greenville Female Academy, Harrodsburg, Ky.)

WILLIAM D. JONES, } *Teachers.*
WILLIAM KNIGHT, }

THE Third Session of this Institution will commence on the first Monday, (2nd day) of May, and close the last of September. From the commendations already given of this Institution by its Board of Visitors in their late report, and from the high and increased satisfaction expressed by those who have witnessed the progress of our pupils, we can confidently assure parents, and others having the direction of the education of this interesting part of our youth, that those committed to our charge will receive every attention necessary to give them a thorough education—such a one as will fit them for usefulness in those walks of life for which they are destined by their Creator.

TERMS AND COURSE OF STUDIES.

First Class—Embracing the elements of the English Language, $8

Second Class—Reading, Writing, Spelling, (with definitions,) Mental Arithmetic, English Grammar with Exercises, &c. $10

Third Class—Reading and Arithmetic, continued; Geography, ancient and modern History, Rhetorick, Logic and Composition, $12

Fourth Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Chemistry, Elements of Geometry, Use of the Globes, Natural Theology, Evidences of Christianity, Composition, and French: any of which may be omitted at the option of parents, $15

Music, per Session, $15

Boarding, Washing, &c. &c. $40

All young ladies, who do not live in the immediate neighborhood, will be expected to board at the Academy, where they will be under the constant care of myself and family. We pledge ourselves to give every attention, that any parent can desire, to the morals, manners, and health of our pupils.

WILLIAM D JONES, *Principal.*

April 12th, 1831.

A. G. SMITH,
SURGEON,

FORMERLY of Danville, Ky. takes the liberty of informing the people of the West, that he has been for the last 18 months in Europe, attending in the different Hospitals for the purpose of further qualifying himself for the practice of Surgery; that he spent 10 months of that time in Paris, with Doctor Civiale, studying Lithotritic, or extraction of the stone from the bladder without cutting; and having made himself familiar with every thing relative to it, and the other disease of the urinary organs, he now offers his afflicted countrymen the opportunity of availing themselves of this valuable improvement.—Among the many cases that he attended the progress of, he has selected the three following, which speak for themselves.

A child 7 years old was operated on with an instrument of 2¼ lines diameter; the meatus was enlarged with a bistory, considerable pain in introducing the instrument on account of the smallness of the urethra; the stone, five lines in diameter, was seized and broken up, 4 large pieces were discharged during the night, he was operated 4 times, with less pain each time, and discharged cured.

A man aged 26, had laboured under the disease 5 years, operated on by La Roy at la Chariti three successive Saturdays, stone eight lines diameter; after each operation passed a considerable quantity of the stone; complained of no pain; 3 days after the last essay he was discharged cured.

A man 60 years of age, walked from home to the Hospital, half a mile, and back again after each operation, was relieved in 6 operations of a stone of 12 lines diameter; saw him sometime afterwards; he said he was never in better health.

Thus it may be seen that this ingenious yet simple method possesses many advantages over the common mode. The most prominent are,

1st. It does away with all idea of a bloody and dangerous operation, which gives that calmness and confidence to the patient so necessary to the success of all operations.

2. The manœuvres necessary for the introduction of the instrument, seizing the stone, and breaking it up, in favourable cases and in expert hands, gives but little pain.

3d. The patient is rarely confined to bed, and in ordinary cases can attend to his usual avocations.

Dr. S. will be found in Lincoln County, near the Hanging Fork Post Office, during the months of March and April; afterwards at Louisville.

Persons in indigent circumstances will be attended gratuitously. March, 1831.—37-7t.

CLELAND'S HYMNS,
3RD EDITION—ENLARGED.

FOR sale at the office of the Western Luminary, Lexington, Ky.

Price—62½ cts. single—$5 per dozen.